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# ROSENAK'S "FORTSCHRITTE DER HEBRÄISCHEN SPRACHWISSENSCHAFT."

*Die Fortschritte der hebräischen Sprachwissenschaft von Jehuda Chajjūg' bis David Kimchi. (X. bis XIII. Jahrhundert.)* Von Dr. LEOPOLD ROSENAK. I. Teil. Bremen, 1898. viii + 47 pp., 8vo.

THIS first part treats of the period prior to Hajjūg' : Saadiah (and his predecessors, such as the Talmud, the Massora, the Book Ješira, and Ben Asher), Jehudah ibn Koreish, Menachem and Dunash (and their disciples), and finally of Hajjūg' and Abulwalid. The continuation to David Kimchi is reserved for a second volume, which is to appear shortly. The author claims to have written his essay as early as 1895, admits that Prof. Bacher's work, *Die Anfänge der hebr. Grammatik* (Leipzig, 1895), anticipated a great part of his own essay and rendered re-casting and abbreviation necessary, yet he thinks that his own work contains sufficient novelty and independence to justify its publication. But the actual state of affairs is as follows: The sections up to Menachem are simply an excerpt from Prof. Bacher's work. From the latter have been taken the whole of the examples and citations, and where translations are given these are verbally transferred from Prof. Bacher, so that Dr. Rosenak has apparently not derived any of his quotations from a direct examination of the sources. Let one e.g. compare p. 13, note 4, with Prof. Bacher's work, p. 47, n. 1; p. 15, n. 4, with p. 56, n. 2; also the citation from Saadiah's Ješira Commentary (ed. Lambert, p. 73) in Rosenak, pp. 11-12, with Bacher, p. 40. To convey the appearance of independence, Dr. Rosenak sometimes quotes Prof. Bacher (e.g. p. 13, n. 3), and sometimes contests his views (p. 14, n. 1 and n. 6).—The sections dealing with Menachem and Dunash are, for the most part, taken from another work by Prof. Bacher (*Die hebräische Sprachwissenschaft vom 10. bis zum 16. Jahrhundert*, Trier, 1892), but the *Anfänge* is also occasionally used (cp. e.g. p. 21, n. 1, with Bacher, pp. 79-80, and p. 24, n. 3, with Bacher, p. 101, notes 2-5, while the reference to Dr. Neubauer's *Notice sur la lexicogr. hébr.* on p. 27, n. 1, is borrowed from Bacher, p. 111, n. 3). Evidently Dr. Rosenak has not made an independent study of the writings of Menachem and Dunash.—Lastly, the sections on Hajjūg' and Abulwalid are compiled from various writings by Prof. Bacher, and other books such as Jastrow's and Drachmann's on Hajjūg' have been utilized. Dr. Rosenak seems here by exception to have looked into the writings of Hajjūg' in the Hebrew translation

(of the Arabic original edited by Prof. Jastrow in 1897 he knows nothing), and to have consulted Abulwalid's *Kitāb al-lumā'* (see the instances from ch. 28 on p. 43); but there are no indications whatever of a thorough investigation of these sources.

I will say nothing of various defects<sup>1</sup>, but in conclusion raise a protest against the issue of mere compilations as independent studies.

Warsaw.

SAMUEL POZNAŃSKI.

### CLASSICAL WORDS IN TALMUD AND MIDRASH.

*Griechische und lateinische Lehnwörter im Talmud, Midrasch und Targum*, von SAMUEL KRAUSS. Teil I. Calvary: Berlin, 1898.

THE work before us deserves in full measure the distinction it received from the Lattes fund, the Zunz Stiftung, and the Vienna and Paris Alliance, both on account of its methodical structure and the profound linguistic knowledge displayed therein. Particularly remarkable is the explanation of קומים בנרן as *comes vigilum*, κόμης βίγλων, קומים קלטור as *comes curator*, namely, *curator annonae*. The author observes quite correctly, in reference to Ber. R. § 12 שש עגלות צב, that צב is taken here in the sense of Lev. xi. 29, in the words מזהו צב דומות לקליינין, and that the singular קליין is to be explained from χελειον, like a tortoise (χελώνη: my Glossary, p. 119, must be corrected accordingly). Correct explanations are also given of כלי גללים as "vessels of tortoiseshell"; of פרפראות (לחכמה) as πληροφορία, fully reliable; of אפוטרכא as τοπάρχης, governor of a district; אנדרולומוס as ἀνδρολημψία, kidnapping. The author made a slip when explaining the word ראציפי; it is true, he explains it correctly as δασύπους, but he ought not to have overlooked that the passage in Chullin, 62 a, deals exclusively with various species of pigeons, and especially of the *columba dasypus*, the drum-pigeon. The author must have noted down the word δασύπους, and when

<sup>1</sup> Thus e.g. p. 4, last line, for צמיר read צמיר; p. 23, n. 3, Sephat Jether, ed. Nutt, instead of ed. Lipmann; the fourth work of Hajjūg' was called ספר הקדחה (= כתאב אלנהף) and not ס' הקדחה; p. 36, l. 20, for Tankid read Tankit; for ZDMG. (p. 38, n. 2) read Sitzungsber. der Wiener Academie, &c.; Abul-walid's *Opusculum* (ib., n. 3) appeared in 1880. Of the Dictionary (*Kitāb al-uṣūl*), the Hebrew translation by Jehuda ibn Tibbon was also edited by Prof. Bacher (Berlin, 1893-97).